THE

Western Conference News Letter

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The vacation season is over. The first Sunday in September marks the reopening of most of our churches. This is a day welcomed with joy by the faithful men and women of our communion. It brings with it a renewal of those happy associations that years of work in a common cause for the highest good ever brings; it means that anew the place of worship is opened and the fount of spiritual strength made to flow, but it is above all an opportunity for service. The appeal that the Unitarian church should make to people is, first, "come, let us worship together;" the second should find birth in the first, for it is, come, let us work together. Service to a community by an individual is of two kinds, helping to create a right spirit within it and work for it. The worship in the church, with its lofty ideals and noble sentiments, has a permeating effect that is incalculable. It is the greatest agent in our civilization in creating a right spirit within it. Modern psychology has taught us to recognize the far-reaching effects of suggestion; through its influence what is thought and felt by an organized body operates powerfully upon the community in which it exists. This influence, though powerful, is so constantly diffused that its power for good is undervalued. In fact, it is so little thought of by men that they accept it as they do the sunshine, as part of the order of things. The many selfishly leave to the few the task of sending forth this spirit which alone enables society to exist in organized form. While these persons thus ignore the subtle work of high ideals and spiritual influences, ofttimes probably because they are unaware of their presence and power, they may be brought to do the work that is made necessary by human needs. If in a church or a community a man feels that he has a place which no one else can fill, and he is convinced of the importance of the work to be done, he can most often be depended upon to fill it. The minister should be a real leader of men not in the realm of ideas alone but in the actual world of facts. Many a man has been brought to see the usefulness of worship through human service. Can we not this year broaden our scope a little and thus include more among our list of those who serve? If we do we add to the joy of work and fellowship, for we will then experience a greater life.

The revelations connected with the teamsters' strike in Chicago have been such as to confirm in their belief those who have long held that the only solution of any social problem is to be found in religion. It seems that corruption has been universal. Both employers and labor leaders have been guilty of all sorts of abuses Power has been used for selfish ends by almost all of those who possessed it. It is true that the teamsters' union is made up largely of ignorant men whose leaders can easily take advantage of them, but too frequently we see the leaders of unions in which there is a much higher degree of intelligence using similar methods with the sanction of their followers. Occasionally one meets a leader that is conscious of higher things and is seeking to lead his followers to them. This creates hope, but until many experience a change of heart there can be little hoped for save the destructive war now waged. These better leaders are men with the religious vision. They see in humanity a brotherhood that is torn by useles strife. These men willingly sacrifice themselves to try to bring their fellows to this view and make them see that their real interest lies in the welfare of their fellowmen. Although they may deny it, such men are religious. What they are working for is better conditions which make better manhood,—hence better organs for the exhibit of divinity. Whether a man says "God is the father of men, and all men are my blood brothers to aid whom is my bounden duty;" or "the greatest good of one is to be found in the good of all, and I must work to promote the brotherhood of men," his energies are directed in the same channel, and he is religious, for, though he has not voiced it and may not have discerned it, the unity of God has became his directing principle. Unitarianism has made vocal the religion of an undivided humanity. Where is the tongue of flame, a Wesley or a Luther, to proclaim it to the world? Sometimes as one listens to the voices that speak of the new day, he thinks that he hears the master-note that shall call to itself all those that seem to tremble in the air only waiting the master-call, but soon it jars with a selfish tone and we sadly turn the expectant ear elsewhere. Our church has this master-note, but somehow we fail in its utterance so that only the faithful few hear.

The National Conference meets at Atlantic City September 25-28. This gathering is, as its name indicates, national in its scope. This is the only thoroughly representative gathering of Unitarians and from this reason it is best fitted to pass upon mooted questions of policy or give the sanction of the Unitarian name to a cause or enterprise. All other conferences or associations among us are not inclusive because they have either territorial limitations or financial conditions of membership. To make this gathering representative in fact as well as in theory it should be attended by the Unitarians of all sections of our country. The face that any cause that is other than local presents is composite. Our Unitarianism shares in this common characteristic. There is a vast difference in the Unitarianism of different localities. This comes from different modes of thought and emphasis which arise out of differing environment and modes of life. This was clearly shown at the last annual gathering of the A. U. A. A resolution which savored of the churchly side of the divorce question was presented. The members of the Western Conference

that were present opposed its adoption. Is was not that we favor divorce, but with us forms are less set and we direct our crusade more toward carefulness in marriage by the parties concerned and less toward perpetuating a bad union. As many as can should attend this Conference that it may be made to express a truly national Unitarian sentiment.

UNITARIANS AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

With characteristic liberality Unitarians have given money to build and support the Y. M. C. A. Few of them are aware that this money was obtained under false pretenses. They were told that the work was interdenominational. Young men of all churches could be members. A friend of mine who had given his money to help put up the new $5,000 Y. M. C. A. building here, swore roundly when I told him that his own son could not be a member. The facts are these: About thirty-six years ago, at its convention at Portland, Me., the orthodox wing of the body got control, led by the late Dwight L. Moody. A resolution was voted "to maintain the control and management of the Association's affairs in the hands of those who publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify to this by becoming members of churches held to be evangelical."

To make this perfectly clear the following definition was added: "And we hold those churches to be evangelical which maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ, (the only begotten Son of the Father, King of Kings and Lord of Lords, in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in his own body on the tree,) as the only name under heaven given among men, whereby we must be saved from everlasting punishment, and unto life eternal."

Someone has said that no doubt the universe breathed a sigh of relief when Herbert Spencer delivered his definition of evolution; and no doubt conservative theology gave a similar sigh of satisfaction when these measures were passed.

So it has happened that control of the Y. M. C. A. has been kept in the hands of members of evangelical churches—they alone can be active members. But an associate membership has been devised, to which any youth of good character is eligible. And so the quibble has been worked: Unitarians, Universalists, Jews and Catholics have been admitted to associate membership which really means nothing, for any young man can use the Y. M. C. A. rooms without paying a fee. Methodists, Presbyterians, Congregationalists, Baptists and other evangelicals have been put in control as active members. We hope that Unitarians may understand this and if they give for the Association at least do it with a full knowledge of the facts.

The Y. M. C. A. has remained almost solidly conservative. Its religious work is a replica of Mr. Moody's methods and appeals. Its Bible Study takes no note of the Higher Criticism; its speakers are never liberals unless their influence or position make it impossible to ignore them. The doctrines of Emerson and Martineau, the views of Channing and Fiske have no place there.

There are a few exceptions to this. The Railroad Branch of the Y. M. C. A. has dropped the "evangelical test." Men of all creeds or no creed are active members. Priests of the Catholic Church co-operate. This is probably the most valuable and successful work of the Association. In one or two college towns the liberal views have compelled the same change. The Young Women's Christian Association abolished the test years ago. Meadville, Pa., has a Y. M. C. A. without a creedal test. So that a plea that to change the test would cause a loss of fellowship with the National Y. M. C. A. is untrue. It is curious to note the attitude of orthodox men who hold full membership in the Association. Some of these, notably the liberal Congregationalist, calls the present status absurd, many: it should be abandoned. But they make no move to do this. Others, and they are men of very high standing such as professors and judges, can see no insincerity nor even inconsistency in soliciting Unitarian money. Yet the fact remains that our people have given large sums under a total misunderstanding of the facts. When they are told that the youth of all churches may be members they suppose and naturally, since no qualifications or limitations are mentioned, that this means full and equal membership for all. When they realize the truth they swear like my friend aforementioned.

What is our duty? We may continue to give at the same time protesting, as many are doing. We may flatly refuse on the ground that the Association uses deception and fails to give the atmosphere of freedom so dear to every liberal. A suggestion was made to me recently. It is this. Let some well-known Unitarian of undoubted good character, some professor if it be a college town, apply for full membership in the local Y. M. C. A. If he is admitted the precedent is set and more Unitarians and Universalists will join till they can help to shape the policy of the Association.

If he is rejected as he undoubtedly will be, let him keep his letter of rejection and publish it in the newspapers. Public opinion will take the liberal side in such a controversy always; for there is a great body of liberals in every church; further the great body of unchurched men will side with the liberals. Let this experiment be repeated from time to time till the facts get home to the people. The Association depends largely on the local merchants for funds, they will refuse to give till the "test" and double membership is done away.

Already the Association has been severely criticised for its narrowness. In "Substitutes for the Saloon," issued by the "Committee of Fifty," for the study of the liquor traffic, it is said that "the Association ministers to but a few young men and these need it the least." "The membership test should be abolished and the work be made less of a church annex." President King of Oberlin College has arraigned it because of its mediæval and outgrown attitude toward Biblical scholarship. Add to these public criticisms the withdrawal of the local merchants' support, and we believe that the Association will be compelled to admit all youth of good character alike. Unitarians will then gladly co-operate.

—F. C. Gilmore.

Madison, Wis.

SELECTIONS FROM "THE DIVINE HUMANITY," A SERMON BY REV. GEORGE A. THAYER.

"The good man, the commanding personality, the lovable queen in palace or cottage, is, for the working purposes of faith, the descent of the Eternal to our understanding."

"The faith of to-day and to-morrow must stand upon the conviction that our *human race* has illimitable possibilities of improvement and that the business of religion, as of all other instituted forms of thought, is to produce the finest sort of human life here in this earth.

"Let us be comforted by the assurance that our mod-

ern lands are quire as near to the Infinite concern as were the shores of the Mediterranean, and that the son of God is ever some plain son of man who has had to follow the beaten tracks by which wisdom and grace are always sought; who has been educated by experience if not in schools, who has suffered pain and rejoiced in the sunshine, and thus has learned how to pity, to endure and to lose his life for a higher life.

The Divine Humanity needs no other credentials than its own excellence, appearing from day to day in the rough battle of homely life; such humanity as helps to make the problem of living seem more unmistakably a sacred privilege and a lordly responsibility; which helps to demonstrate the possibility of an Infinite justice and tenderness above all our mortal tangles; which points to another world of human endeavor, seeing how faithfully and yet with what incompleteness this world's work has been done by the best intentions."

"A genuine religion should not seek to fashion a ghostly, bloodless race whose thoughts are wholly intent upon another world. It should make souls more equal to the arduous strife of the life which now is, in the body; more disposed to climb the mountains to discover what at present is out of sight, if by chance some new land of promise may stand revealed for the occupation and cultivation of their fellow souls of less adventurous type.

Pioneers, sailors, scientific explorers, world builders; these, too, are manifestations of God, quite as truly as those who preach and pray.

We ought all to worh in the faith that whatsoever we undertake in sincerity will contribute to the future uplift of our race of man; hoping for that day which may be on this globe as well as in some immortal realm, when the privileges of mind and the treasures of the earth which now are the possession of a few shall be the estate of the many; when there shall be no favorites of God and society but all shall be children and heirs of one universal bounty.

Let every soul, then, fulfill its distinctive genius, content to leave the harmony of the vast orchestra of human activity to Him who writes the music and assigns to the several instruments their parts.

In the new order of ideas churches exist, not to give certificates of fitness for everlasting bliss in heaven, but to incite faithful endeavor in each of us to make the utmost of himself in the sphere where destiny and duty seem to have placed him; to try to perfect himself from day to day through the everlasting life which begins on this mortal soil."

"God works through nature; He still better works through intelligent humanity; and they who can patiently toil and wait to see the future come, careless of their own fame or other reward, are the noblest conceivable representatives of the Infinite Wisdom and Love.

It is our privilege to be like the Almighty, world creators, designing for eternity. And we are set here that our habitation, the earth, under this goodly canopy of the sky, shall bear witness in some things which we leave behind us, that an inspiring wisdom has dwelt on earth using us for its agents.

And divine humanity, to the faith of reason, means nothing more than intelligent man surveying his sphere of life, large or small, and recognizing that wheresoever he is is a post of eternal service.

Because this earth for all its scars of cruelty and wickedness, has for many a thousand years been steadily becoming a safer place for every manly grace, an easier place in which unselfishness and righteousness may do their tasks, can we report that God is in man reconciling all thing of matter and of spirit to his perfect self.

"God has come down in the likeness of man."

AMONG THE CHURCHES.

Buda, Ill.—Rev. August Kampmeier has resigned from the pastorate of the Union Christian Society. Our Buda correspondents write with appreciation of Mr. Kampmeier's work. While without a minister a sermon is read each Sunday by a member of the congregation.

Geneva, Ill.—Much to the regret of the people, Rev. Marion Murdock has resigned. Miss Murdock will devote her time for the present to nature study and lectures upon this and literary themes.

Keokuk, Iowa.—Rev. Adolph Rossbach has resigned to accept a call to Detroit. Mr. Rossbach becomes assistant to Rev. Reed Stuart. It is a great loss to our Keokuk church. His years of service had endeared Mr. Rossbach to his congregation, and had won for him the respect and confidence of the community.

Jackson, Mich.—After nearly three years of suspension, services are to be resumed the first Sunday in September. Rev. R. S. Barrow, formerly of Ord, Neb., is to take charge of this important work.

Burlington, Iowa.—The regular Sunday service was discontinued in April, but Dr. Hall of Moline, has given a series of Thursday evening lectures upon religious themes during May and June, that were very largely attended.

Ord, Neb.—Mr. Edward S. Treworgy has been called to the pastorate of this church. Mr. Treworgy graduated from the Meadville Theological School in June, 1904, and has since been taking post-graduate work at Harvard Divinity School.

Kalamazoo, Mich.—Rev. T. P. Byrnes has received a call to our church in Erie. He will begin his new work Sept. 1. Mr. Byrnes has worked for eighteen years within the bounds of the Western Conference. It is with great regret that his fellow-workers see him depart. He has ever been ready to do the best work that he could in any place and under any conditions for the the Unitarianism he loves so dearly. The work at Erie will call for all his energy and devotion.

Washta, Iowa.—Mr. Harry Weston, a graduate of this year's class at Harvard Divinity School, has taken charge of the work at this point. This society is rejoicing over their possession of a minister of their own. For some months, save for an occasional visit from a minister, these Washta people have conducted their own services.

Davenport, Iowa.—The vacation season has been used by this society for the purpose of renovating and remodeling its church edifice. About $3,000 has been spent in this work. Mr. Judy has devoted his vacation to superintending the alterations.

Lithia Springs Chautauqua.—The number of campers has been unusually large this year. The programme was good and well carried out. Those who have never been at Lithia do not understand the charm it has. It is to be found in the good fellowship and absolute restfulness of the assembly. The death of Mrs. Douthit saddened the gathering, but in accordance with her desire everything went on as though it had not occurred. She was a rare woman. Her influence for good was

very great, and many call her name blessed. Brother Douthit and family are truly bereft.

Minneapolis, Minn.—Our church in this city has met with the greatest possible loss in the death of its minister, Rev. Henry M. Simmons. Since this event took place in the last week of May, tribute rich and generous has been given by many friends in many ways, while a multitude have not publicly voiced the grief they feel at the departure of this friend of men. It is too late for the NEWS LETTER to try to express its appreciation of Mr. Simmon s worth and work, for that has been most fully done by others, but it does want to lay one wreath of memory fragrant and pure upon the piled wealth of such that have been given. His was a spirit sweetened by the adversity that would have embittered a lesser one; his mind was the powerful agent of that spirit by which it made its own beautiful truth apparent. The last letters that he wrote to this office are treasured as apostolic blessings.

Quincy, Ill.—In his father-land the minister of our Quincy church, Rev. Charles W. Pearson, died July 11. He left America to visit his brother and daughter at Tunbridge Wells, England, June 24, sailing from Montreal. He got no farther than London where he died July 11. Dr. Pearson was of English birth and Methodist antecedents. After years of travel, study and one pastorate in the Methodist church, he became professor of literature at Northwestern University. For twenty-one years he occupied this chair. During this period his views in regard to the Bible and the traditional "scheme of salvation" underwent so great a change that he found himself out of sympathy with the Methodist position. Because of the adverse criticism that his published views received from the authorities of his church he resigned his professorship. Following his resignation he published "The Carpenter Prophet," which has had a large and appreciative reading. Shortly after resigning his chair, he was called to the pastorate of Quincy church. As in his university work, Dr. Pearson made close friends, not alone of his Quincy parishioners but of all who came to know him in the city. His nature was so open, frank and direct; his manner so simple and unaffected that all who met him were inspired with confidence. Shortly before sailing he said to the writer: "My salary now is less than half what it was as a teacher, but I do not regret it; truth is worth more than that to me." It is refreshing in this materialistic age to hear such words. A memorial service was held in the Quincy church Sunday, July 16. He has gone from us and yet he lives in our Unitarianism, not alone in Quincy where he was best known, but wherever those who struggle for our cause read his calm words of self-sacrifice and assurance of the final victory, and take heart again. And because of his vicarious sacrifice Methodism has grown broader. To-day other men are not compelled to resign for saying what he said only four years ago. We ought to be humbly proud and reverently stimulated to greater effort when we think that such a man came to believe with us and in us.

WILLIAM GREENLEAF ELIOT, MINISTER, EDUCATOR, PHILANTHROPIST

By Charlotte C. Eliot, with an Introduction by James K. Hosmer, Ph. D., L.L. D. Houghton, Mifflin & Co., Boston.

The life of Dr. William G. Eliot could hardly be spared from among those studies in comparative biography which reveal to the young and repeat for the old the story of their country's growth. This young minister's appearance in St. Louis in 1834 as the first Unitarian preacher west of the Mississippi, marked the beginning of a pastorate of thirty-nine years over the Church of the Messiah, and a continuous residence there until his death in 1887, when "the whole city was his parish and every soul needing him a parishioner."

Back of this was his honorable New England ancestry and birth, his systematic training at the Harvard Divinity School, and a "steadfast high intent" to be an evangelist, a missionary in the widest sense. Thus equipped, he came to St. Louis at the age of twenty-three, to become, not "a little of everything else beside a minister," but a true minister in all things. Here the hour and the man came together; here was the square peg for the square hole. Had he accepted the call to King's Chapel, Boston, which came a few years later, how differently the great opportunity at the West might have been met. There were many difficulties; even more than he had foreseen, but he faced them with a devoted consecration. As he afterwards said, it never entered his head that failure was possible. From a small but earnest company, the religious society of which he was leader, grew large and strong, its members "educated to giving" and to a sense of responsibility to the life of the city around them. "The principal work and influence of the Church of the Messiah," he wrote in a historical sketch, "would need be sought, not in a denominational direction, but through its individual members in all its various directions of philanthropy, education, charity, institutions of reform and other enterprises for public benefit. Its own supporters have never felt that they were engaged in a mere sectarian work, and have held this as secondary and subordinate to the public good."

As Dr. Eliot had been ordained as an evangelist, so he went about at various times to other cities of the West, in Missouri, Illinois, Iowa, Minnesota, Wisconsin, and became a Unitarian missionary for a wide region.

At first there was little organization of any kind in St. Louis, outside of the churches, all of which held aloof from his church, but as literary and other societies were formed, Mr. Eliot took his place in every movement for the advance of learning and morality. He had a clear idea of what was needed, and threw himself with zeal and energy into the improvement of the public school system, and later into the establishment of the Eliot Seminary which, "after much doubt and deliberation, and finally by a prodigious stride, became Washington University." The story of his intimate and forceful connection with this, as chairman of the board of directors and then as chancellor fills two chapters and is a notable record of applied energy and enthusiasm. Professor Hosmer very aply notes in his Introduction that "of all the worthies of early New England, not one possesses so brilliant and desirable a fame as the young minister who, by a bequest of £200 and his library of two hundred and sixty volumes to a school struggling into life, associated his name forever with our proudest seat of learning. What John Harvard did for Cambridge bears no comparison with what William G. Eliot did for Washington University. The moneyed gift of the latter was much more than fifty fold that of the early-dying Charlestown pastor, even measured by the changed standards of the present day; and there was, besides, the faithful service during the period of a generation."

There were other causes besides that of education, and, not being a man "of one idea," Mr. Eliot labored

long and patiently in behalf of the gradual emancipation of the slaves, and when the time of civil war came, and the peculiar situation of Missouri confronted such as he, there was more than enough work to engage heart and head and hand. He it was who created the Western Sanitary Commission "to meet the exigency of the moment" and to continue beneficent work through all the pressing needs of those dreadful years, and even to this day; since the funds remaining at the close of the war were applied to institutions of philanthropy which are still active. He inspired others to follow his guidance, but always led the way, organizing the work, and visiting daily the sick and dying soldiers, union and confederate. For a long time afterward, his old horse wanted to stop wherever a hospital had once stood. And so to the end the noble life went on, in public and in private not disobedient to the heavenly vision seen in early manhood.

The friends who knew him best would not have it said of him that he was "a man of action rather than of thought," knowing well that he was a doer because he was a thinker, and because by temperament and will he was enabled to deny himself intellcctual as well as material luxuries, to devote a larger proportion of time to drect personal influence upon his fellow men than to pieculative theory. --E. B. S.

Roslindale, Mass.

ALLIANCE NOTES.

As the days grow shorter, those who have been able to leave the heat and turmoil of the great cities, are turning their backs upon the wide skies and peaceful fields, where they have been refreshed, and are setting their faces toward the work which has slipped somewhat from their thoughts during the long days of summer. Among these, we may find many members of Alliance Branches, gathering in their accustomed places and preparing to take up the work which lies before them. As a preparation for this work, attendance at the National Conference of Unitarian Churches to be held in Atlantic City September 25-28, will be found helpful and inspiring. Many of the officers and members of the Alliance will gather there, and in speaking face to face, will both give and receive the strength and enthusiasm which comes with a personal knowledge of each other, and of the work Unitarian women are trying to do together. A meeting of the National Alliance will be held on the afternoon of Wednesday, September 27th, in the Casino on the steel pier. At this meeting the officers, and others, will tell of how the objects of the Alliance are carried out. There will be an opportunity for open Conference, when questions may be asked, and suggestions, bearing upon the work of the Alliance, may be made. At the Alliance Headquarters in Hotel Rudolph, all members of Branches are requested to register, and those who represent the more remote or newer Branches, and may not be known personally to the officers, will help very much if they will make themselves known. Let every woman make an effort to be at the Conference, that it may be truly National in its representation of the interest in the work of the National Alliance of Unitarian women. From such a Conference every woman would take back to the work of her Branch a broader sympathy and a keener desire that the work of the coming winter shall count for more than ever before in quickening the religious life of the church, and in a deeper loyalty to the truth as we see it. Each Branch has its own work, which lies close to it, but it also has a work to do for others, and finds opportunities to do it wisely and well, through the appeals which are sent to the Branches through the Executive Board. The Branch in Salt Lake City reports that the response to their appeal has been generous and complete. However, the brave workers in that isolated field need encouragement and expressions of fellowship continually. They are working faithfully and must not be allowed to become discouraged. Wichita, Pueblo, Indianapolis, Fort Collins and Winnipeg, all within the confines of the Western Conference, appeal to their sister Branches for aid at critical periods in their existence. Indianapolis has the only Unitarian Church and Alliance in the State of Indiana. Winnipeg is an Icelandic missionary field. Each and all are worthy and if every Branch gives a *little* to each one, all will be helped and the cause of liberal religion strengthened.

Knowing these opportunities, there should be an increased interest in Alliance aims, and every woman who does not accept the responsibilities which are thus offered misses the blessing which comes through working in cooperation for the great ends which unite the Branches, and which every woman, rejoicing in the freedom of a liberal religion, must feel is of vital importance.

—EMMA C. LOW.

Brooklyn, N. Y.

Denver, Colo.—In the death of Rebecca Palfrey Utter the Alliance loses one of its best workers. Mrs. Utter died in Denver June 28. Her character is thus described by a friend: "She was affectionate, reasonable, sympathetic, dependable; and these deeper qualities were graced by a lively and delightful wit that was one of her most winning intellectual qualities. She was always bright, with a quaint phase that often solved difficulties stubborn to logic and philosophy. Always—and this is after all the summary of her character—she was wise, steadfast, lovable." Her work for the church she loved so well was not confined to the one of which her husband happened to be the minister, but extended in its scope to all of the organized forms through which the Unitarian denomination seeks to extend its power for good. She was born into the family of a Unitarian minister Her whole life was shaped by unitarian influences, hence it is no wonder that she showed the inner beauty that is the highest product of this faith. The loss her death brings to the home, the Denver church and the denomination is very great.

THE WEALH OF COMMON THINGS.

It is but a poor pleasure comes of having what only a few can have. The value which attaches to a cup only because it is a unique specimen of old ware is a poor value at best. Whatever delight that sort of thing can bring is a lonely kind of delight. The glory of exclusiveness in religion is irreligious from the standpoint of Jesus.

The highest delight is in the things which are open to everyone. The real treasures of life are light and sunshine and air,—love, kindness, the universal affections. The world is most full of God to him who can find God in common places and common lives everywhere. That was part of the open secret of Jesus.—*W. Hanson Pulsford.*

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45 A. M. Rev. August Kampmeier.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1570 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1017 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service. 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service. 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo. Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service. 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Rev. Marion Murdoch.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Elmer E. Newbert, 318 E. Nineteenth St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Thomas P. Byrnes, 1019 W. Kalamazoo Ave.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. Adolph Rossbach, 317 N. Fourth St.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, 1616 Fourth Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. E. A. Cantrell.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M. Rev. Henry M. Simmons, 803 Mary Pl.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7 P. M. Without minister.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Reuben Shaw Barrow.

Onsted, Mich.—People's Church. Hour of service 2:30 P.M. last Friday of each month. Rev. B. A. Hills.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. Charles W. Pearson, 212 S. Twelfth St.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M. Rev. Charles Ferguson, 3925 Oak St., Kansas City, Mo.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 p. m. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 155 Logan Ave., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. E. C. Dudley, President, 1619 Indiana Ave., Chicago.

Miss Marian M. Lewis, Secretary, 37 Ashland Blvd., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodland Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, People's Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H. Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4334 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, Mrs. David Utter, 1557 Logan Ave.; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.